

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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"I've Just Seen Hell," Says Man; Is Converted

By VIOLA WALDEN, Office Manager

Yes, that is a statement from a man who was unsaved, after he read Dr. Rice's booklet, *Hell, What the Bible Says About It*. Thank God, he has now trusted Christ as his Saviour and will not go to Hell. Here is part of his wife's letter to us:

"Dear Dr. Rice:

"I thought you might be interested in knowing that my husband (a Hebrew) has been saved. I will not say definitely yet that reading your booklet helped him but I do know that on Saturday night he read your booklet, *Hell*, at my insistence and when he finished, he put it down and said, 'I've just seen Hell.' It must have been staring him in the face. On Sunday night he accepted Christ at the Brookdale Baptist Church at the radio service preached by Charles W. Anderson. I thought you would be interested in knowing this, as your business is soul saving, working in the Master's vineyard.

"I believe your books are doing good. I only hope they grip the unbelievers as strong as they grip me."

Mrs. E. R., Bloomfield, N. J.

22 Reported Conversions in July Through Sword Literature

Day after day, from all parts of the world, the happy word of souls saved comes to us. 15 wrote to say they were saved after reading the booklet, *What Must I Do To Be Saved*, 3 from the booklet on *Hell*, 1 from *All Have Sinned*, and three from sermons in the *Sword*. We rejoice over those who are saved; and yet always there is a yearning note in so many of the letters, an eagerness of heart evidenced, showing that if someone had brought the message to them sooner, by giving them a tract or by speaking to them personally, so much heartache and sorrow could have been avoided. For example, we quote the following letter:

"Dear Mr. Rice:

"I am in trouble. I am in jail. I went to church here in jail Sunday and got saved. They gave me one of your books and I read it and enjoyed it. I am only fourteen years old and I want you to pray for me. I have always wanted to be a Christian. I do have faith and I have been praying and reading my Bible. They are going to send

me to a training school. Please pray for me."

(Signed) B. M., Graham, N. C.

If someone had given him this booklet a few months earlier, probably he would not have gotten into trouble. He signed his name to the decision slip from the back of Dr. Rice's booklet, *What Must I Do To Be Saved*, which reads: "Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know."

A Soldier Writes —

"Dear Mr. Rice:

"I wish to let you know of the comfort and help that your tract has brought me. I was very disappointed when I had read it all. I was so hungry for more. I am thankful, though, that I have my Bible that I can always turn to. I am twenty-five years of age, married and have one fine son, two and one-half years old. I am glad to say that my wife is a Christian. I am sorry to say that the greed for money has caused me to forget and neglect God.

"I was inducted into the U. S. Marines Corps the 14th day of June, 1944, and soon realized that I was a sinner and very much in need of God. I am glad to say that I am saved and pray to be a

(Continued on page three)

IS JESUS GOD?

New York Modernist Visiting Brooklyn Tent Evangel Does Not Believe In The Deity Of Christ; Nor His Virgin Birth; Deplores The Teaching That Those Who Will Not Accept Christ As The Virgin-Born Saviour Go To Hell

In answer, the author shows that "the religion of Jesus," "the message of Jesus," and "the spirit of Jesus," involves (1) an infallible Bible, as Jesus regarded it; (2) the absolute necessity of a new birth, regeneration by faith in Christ; (3) the very deity of Christ Himself. Paul taught the deity of Christ, along with the four gospels and the Old Testament. (4) Modernism, denying the deity of Christ, is foretold in the Scriptures with solemn warnings to shun these insincere and wicked deceivers.

By EVANGELIST JOHN R. RICE

In a tent revival campaign in Brooklyn, New York, during the month of July, a modernist came to hear me speak. He wrote a letter objecting to my clear teaching that one could not be saved who did not accept Christ as the very Son of God which He claimed to be. He objected to my saying that unbelievers in Christ were lost. He wrote saying that we should have "the spirit of Jesus," that we should preach "the message of Jesus," that after all, other things were not so essential and we should simply pattern after "the religion of Jesus." In his letter he asked that I answer some of his questions about the deity and virgin birth of Christ. He heard me again, and again wrote me.

After returning to Wheaton, I took time to very carefully write this man a long letter of many pages. Hoping that he is sincere and really wants to know the truth, I have answered his questions from the Bible, the Word of God.

It may be that other readers of *The Sword of the Lord* have been so unfortunate as to have listened to the teaching of modernists in the college or seminary class room,

or have been under the so-called "preaching" of modernists who do not believe the Bible and do not believe that Jesus is the Son of God. Or perhaps they have been reading a modernistic magazine of unbelief, like *The Christian Century*, or denominational Sunday School quarterlies put out by these subtle deniers of the faith, these false teachers, blind leaders of the blind, as Jesus called them, these "wolves in sheep's clothing," who pretend to be for God and Christ and the Bible but are actually enemies of Bible Christianity, enemies of the cross of Christ. Some of those who read may have heard the great fallacy that God is the Father of all, and that all of us, whether converted or not, are children of God. You may have been taught that it doesn't matter whether one believes in the virgin birth and in does not matter whether you agree on the inspiration of the Bible and the blood atonement, just so you have "the spirit of Jesus" and walk in the Jesus way."

Or you may have read the sermon by Harry Emerson Fosdick on "The Peril of Worshipping Jesus," sold in denominational book

stores, God forgive them, in the book *The Hope of the World*.

To all such, I commend this letter, an honest Bible answer to a man who wanted the religion of Jesus and yet thought he could discard the inspiration of the Bible and even the deity and virgin birth of our Saviour, and still be a Christian!

Omitting the salutation and the first paragraph which was personal, explaining and apologizing for my delay in writing, here is my letter to the modernist:

THE RELIGION OF JESUS

In your first letter you said, "Would it not serve the kingdom's interests better if the church centered its attention more on the religion of Jesus, that is, the religion which Jesus Himself personally experienced . . . ?" Again you said, "If the church would pattern its religion after the religion of Jesus and make the ideals and principles, which He lived and taught, dominant in its life, our world would soon be a very different place." You say that Christians should manifest "the spirit of Jesus" and you think I do not manifest that spirit in preaching that Jesus was born of a virgin, that the Bible is the infallible Word of God, that Jesus Himself is God come in the flesh. Again you say, "There seems to be a widespread failure to take Jesus Christ seriously," and you say that my preaching should be "the message of Jesus."

Now surely we can agree on this, that we ought to follow the teachings of Jesus and have the Spirit of Jesus and the message of Jesus. If you are sincere in that position, all your other difficulties can be soon settled.

1. 'The religion of Jesus' involves an infallible Bible, inspired of God and wholly reliable.

It is very easy to find exactly how Jesus felt about the Bible. List—
(Continued on page two)

"Love, Joy, and Peace"

By REV. P. W. PHILLIPS, D. D.

(Preached at Moody Memorial Church, Chicago, Sunday night, January 2, 1944. Stenographically reported.)

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).

I want to leave with you this benediction and pass on to you some precious truths that have come to me of late in considering it. The Apostle Paul has concluded the doctrinal portion of his Epistle to the Romans when he comes to chapter 15 and verse 13. All that follows this verse is something like the postscript we add to our letters, very personal and very interesting.

"Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."

Is not that a wonderful benediction?

Through the Epistles, especially the epistles of Paul, the Christian life is emphasized under such figures of speech as riches, wealth, fullness, abundance. The Bible speaks of the exceeding abundance of the joy that is unspeakable and full of glory (1 Peter 1:8), of the peace that passeth understanding (Philippians 4:7), and of the love that passeth knowledge (Ephesians 3:19). Now these and other expressions and statements of this kind signify that the standard Christian life is a life of depth and of fullness and of power. I am not saying that all Christians live that kind of lives. I wish that I could

say that. For I think if we were living that kind of lives—and God has made provision for it, brother—if we were living that kind of lives, I believe we would be living in a vastly different world than

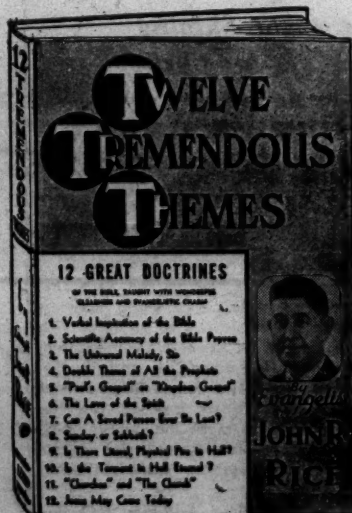
what we are living in tonight. I think that maybe the conditions that have been prevailing in the church for the past twenty-five years especially have something to do with the terrible condition of the world tonight. But I do not want to dwell on that feature.

FULLNESS OF JOY

First of all, notice that the fullness spoken of here is a fullness of joy—J-O-Y. "Now the God of hope fill you with all joy." I believe that joy is one of the essential elements in a Christian's experience. I further believe that joy is the immediate result of being rightly related to God. It is the joy of salvation, that is what the Scripture calls it: the joy of knowing that your sin is forgiven, that you are born again, that you are a new creature in Christ Jesus, and that you have already passed out of death into life, that you will not come into condemnation, for "There is therefore now no condemnation to them which are in Christ Jesus." The joy of salvation! How could one be anything but happy and glad with that kind of a knowledge?

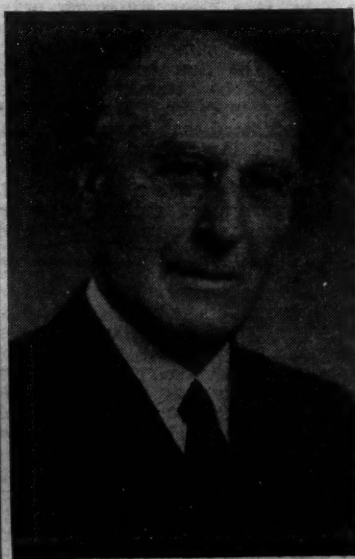
I have been particularly interested these last few days during this Christmastide in going over the various aspects of the gospel, especially that aspect of it that bears upon the first coming of Christ, His coming to Bethlehem. I know if I were to ask a congregation like this, "Why did Jesus come to Bethlehem nearly two thousand years ago?" the answer I would receive would be, "Why He came to make atonement for sin. He

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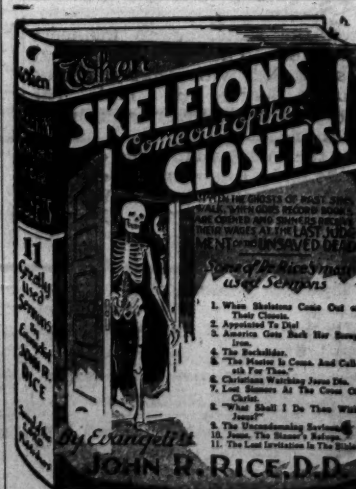


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IS JESUS GOD?

(Continued from page one)

ten to His words in Luke 24:25-27, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Here Jesus says, (a) that one who is even slow to believe 'all that the prophets have spoken' is a fool. (b) He says that the Old Testament clearly foretold that Christ would suffer these things and then enter into His glory. That involves supernatural revelation of the future. (c) Then He applied this statement about the infallibility of the Bible and 'all that the prophets have spoken' to 'Moses and all the prophets,' and to 'all the scriptures.' Jesus, then, clearly teaches that all the Old Testament Scriptures are divinely inspired, and that any man who is even slow to believe them is a fool. That is the religion of Jesus about the Bible! The Bible is the authority, then, the infallible authority of Jesus Christ. If anyone wants to preach the message of Jesus, here it is. The Bible contains the infallible revelation of the will of God, and anyone slow to believe it is a fool.

Every time this question came up, Jesus put Himself on record the same way. He called the Scriptures literally "every word that proceedeth from the mouth of God" (Matthew 4:4, Luke 4:4). That is literally word for word, or verbal inspiration of the Old Testament Scriptures, and one who accepts the absolute inspiration of the Old Testament Scriptures necessarily accepts the inspiration of the New.

Jesus claimed the divine authority of every jot and tittle of the law saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18).

Jesus Himself repeatedly quoted the Old Testament as the Word of God. He believed in the direct creation of man and woman, male and female, as described in the first chapters of Genesis (Matthew 19:4, 5). Jesus Himself plainly said that in the days of Noah "Noah entered into the ark," and that "the flood came, and took them (the wicked outside the ark) all away" (Matthew 24:38, 39). Jesus clearly authenticated the Genesis account of the flood.

Jesus believed also in the inspiration of the book of Jonah. He said, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." And in the same connection He clearly said that His resurrection from the dead would be the sign of His deity.

If you have "the religion of Jesus," and if you preach "the message of Jesus," then you must preach that the Bible is the infallible Word of God, that anyone is a fool who is even slow to believe it, even that the accounts of direct creation, of the flood, of the miracle of Jonah and the whale, etc., happened exactly as the Old Testament records them.

Any man who pretends to preach the religion of Jesus, the message of Jesus, and to have the spirit of Jesus, and denies the authenticity and the authority of the Word of God, is an imposter, and is either an ignoramus who never investigated the facts, or an insincere hypocrite who does not mean what he says, but with feigned words seeks to deceive the simple. The religion of Jesus involves an infallible Bible.

Furthermore, what Jesus claimed for the Old Testament, He claimed for the gospels, quoting His sayings. In Matthew 24:35 He said,

THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE
EDITOR AND PUBLISHER

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"Heaven and earth shall pass away, but my words shall not pass away." That means that Jesus claimed His words would be infallibly recorded, never to be lost. That certainly authenticates the gospels.

However, I never knew of anyone except Orthodox Jews who accepted the infallible inspiration of the Old Testament and denied the inspiration of the New, and even Orthodox Jews cannot maintain their position if they really study the New Testament as well as the Old. When you prove the inspiration of the Old Testament, you have already accepted the Bible doctrine of inspiration, and the New Testament proves itself.

Here is the foundation of the doctrine of Jesus, the message of Jesus. Here is the very heart of "the religion of Jesus," of "the spirit of Jesus." The religion of Jesus involves a supernaturally inspired and infallible Bible. You must either discard the Bible and discard Jesus Christ with it, or you must accept the Bible and accept Jesus Christ with it. They are inseparable; the religion of Jesus Christ, His doctrine, His message, His spirit, are based on His absolute acceptance of the Scriptures as the Word of God, without error.

2. The message of Jesus Christ absolutely demands a new birth, personal regeneration, by faith in Christ's atoning death, and Jesus repeatedly consigned to eternal condemnation and Hell all who did not accept Him, and depend upon Him as the Christ revealed in the Old Testament, "the Lamb of God which taketh away the sin of the world."

You say in your second letter, "Calling those who differ with you in opinion and method of interpreting the Bible coarse and uncharitable names and consigning them to Hell, I feel, hardly manifesting the love of God and the spirit of the Master." Now certainly any man who sets up his own standards and simply because others do not agree with his personal opinions calls them "coarse and uncharitable names" and consigns them to Hell, is doing wrong. Mark you, I said, if a man makes his own standards, which he himself has invented and evolved, the only way to be saved, and consigns others to Hell. I assure you, I will never do that.

In this matter the message of Jesus Christ is the exact message of the rest of the Bible. Christ never went against the Bible. The Bible never goes against Jesus Christ. And so the message of Paul and the message of Jesus always agree. What did Jesus demand and require about individual regeneration, or the new birth? He said, "Except a man be born again, he cannot see the kingdom of God." (John 3:3). "Except a man be born of water and of the spirit, he cannot enter the kingdom of God" (John 3:5). "Marvel not that I say unto you, ye must be born again" (John 3:7). "He that believeth on the Son is not condemned; he that believeth not the Son is condemned already because he hath not believed in the name of the only begotten Son of God" (John 3:18).

These Scriptures clearly show that Jesus had a clear-cut doctrine on salvation. One who was born again, that is, had a supernatural change of heart, is saved. One who is not born again, who does not have a supernatural change of heart, is not saved and can never enter the kingdom of God; in fact, cannot even see that kingdom! That is the religion of Jesus.

And Jesus made clear that the only possible way to have this change of heart, this new birth, was by personal faith in Jesus Christ Himself. He who has personally trusted Christ for forgiveness and salvation is not condemned but already has everlasting life, as Jesus said in John 3:15, John 3:16, John 5:24, and John 6:47. Sometimes there is slightly different language, sometimes the word *repent* is used, meaning a heart turning from sin to Christ, instead of the word *believe*, but it is clear from the language of the Lord Jesus continually that He has in mind the same plan of salvation, the one taught throughout the whole Bible. So when one comes to Christ, he believes in

Christ; when one repents of his sin or turns to Christ, then of course he is trusting in Christ. Those who do so personally accept Christ as Saviour and depend upon Him for salvation, are saved, have everlasting life, are born again, are children of God. That is the clear teaching of Jesus, the message of Jesus, the religion of Jesus.

The message of Jesus, then, is not that all of us are naturally the children of God. The message of Jesus is not that all will get to Heaven. The clear teaching of Jesus Christ is that many people go to Hell, a place of torment. Jesus said, "Whosoever shall say, thou fool, shall be in danger of hell fire" (Matthew 5:22). He warned all not to fear them which were able to kill the body, "but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). He plainly foretold that He, the Son of man, would in the future "send forth His angels" to take out the wicked, "And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth" (Matthew 13:41, 42). Again He said, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth" (Matthew 13:49, 50). Jesus did not say that the moral, religious Pharisees were the children of God and His spiritual brothers. Because they did not believe in His deity and accept Him as the promised Messiah, the Lamb of God that takes away the sin of the world, he said to them, "Ye are of your father the devil, and in the lusts of your father ye will do" (John 8:44). It was to Nicodemus, a Pharisee, a church leader, as moral and upright and kindly as any modernist preacher in the world, as Jesus said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). And speaking to Pharisees and scribes as a party, especially moral and religious people, Jesus said "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (John 23:33).

Any man, then, who preaches "the message of Jesus" and who has "the spirit of Jesus," any man who believes like Jesus believed and preaches like Jesus preached, must plainly warn those who do not accept Him as God come in the flesh, those who have not personally depended upon Him for salvation, that they are going to Hell. That is not coarse, that is not uncharitable; that is "the spirit of Jesus" and "the religion of Jesus" and "the message of Jesus."

3. The message and doctrine of Jesus was that He Himself was deity, very God.

Anybody who wants to practice the religion of Jesus must begin where Jesus began, must believe what Jesus believed, and teach what Jesus taught.

First, Jesus accepted Old Testament prophecies which declare the absolute deity of the coming Messiah, as referring to Himself. Isaiah 7:14 says, "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Authorized Version, the Revised Version, the Twentieth Century New Testament all in Matthew 1:23 quote this verse and translate the word virgin alike. Weymouth translation quotes it as "the maiden," meaning the same thing. Here then, in Isaiah 7:14, is a clear statement of the virgin birth of Christ. But that is not all! The same verse plainly says that the Son born of this virgin would be "Immanuel," literally "God with us." That verse in Isaiah claimed that Jesus is God.

Isaiah 9:7 says, about the coming Messiah, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace." And the following verse clearly foretells that this child will increase in government and eventually will reign forever. And the names of this child are really names of deity. One of His names is "The Mighty God." Another of His names is "the everlasting Father." The child to be born, the Son to be given, was to be very God, as clearly deity as God the Father Himself, and in fact a very manifestation of God the Father! And about all these Scriptures Jesus said that

anyone who is even slow in heart to believe all the prophets have spoken is a fool (Luke 24:25). Jesus said about such verses that "the Scripture cannot be broken" (John 10:35). About these Scriptures and others Jesus said that they are 'every word that proceedeth from the mouth of God' (Luke 4:4, Matthew 4:4). Jesus believed the Old Testament Scriptures that pronounced His own deity.

Second, Jesus clearly declared His own virgin birth. When Mary His mother said to Him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Jesus answered her, "Wist ye not that I must be about my Father's business?" (Luke 2:48, 49). But Joseph who sought the twelve-year-old Jesus, was not His father! Rather, staying at the temple, He was about His Father's business. There is no mistaking the meaning of Jesus. Joseph was not His Father but He was born of a virgin, miraculously conceived, God in human form. The Pharisees, shamefully hinting that Jesus was the illegitimate child of Joseph and Mary, said to Jesus, "We be not born of fornication; we have one Father, even God." Can you see the sneer on their faces as they said it? Here is Jesus' answer: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me" (John 8:42). Remember that the question under discussion is whether or not Jesus was born of fornication. His physical birth is the subject, and Jesus said plainly that He proceeded forth and came from God in a sense that could not be true about these other Pharisees. Jesus referred to His virgin birth, clearly.

Jesus repeatedly referred to Himself as God's "only begotten Son." Now the word "begat" is a word of human genealogies, a term referring to the male part in procreating or generating a child. The physical birth is referred to. Jesus insisted that He was not begotten of Joseph but was begotten of God. The same word, *monogenes*, is used six times in the New Testament about Jesus as the one-begotten of God, and twice Jesus Himself used it about Himself! Note that Jesus does not claim to be simply one who is begotten of God. Rather, He claims to be the only one ever born who was so begotten. He is the only begotten Son of God. No one else was ever born of a virgin. In a spiritual sense, it may be said that Christians are "begotten again unto a lively hope" (1 Peter 1:3), but in the sense in which Jesus was begotten of God, no one else ever was. Clearly Jesus was claiming that He was physically begotten of God and not by any human Father.

Third, Jesus boldly affirmed His deity. That is what Jesus meant when He claimed to be in a peculiar sense the Son of God. It is a modern idea, not even hinted at in the Bible, and never believed by any large number of Christians anywhere, that Jesus could be the Son of God as He claimed to be without actually being deity, the God-man. John the Baptist declared that the Lord Jesus Christ, even while He was on earth, was still "in the bosom of the Father" (John 1:18), and Jesus told Nicodemus exactly the same thing, that He was "even the Son of man which is in heaven." John the Baptist declared that Jesus was "in the beginning with God," that "all things were made by him; and without him was not anything made that was made," that "in him was life; and the life was the light of men." That is a clear claim that Christ is deity. Did Jesus teach the same thing? He certainly did. In John 4:14 He clearly states that He is the author of everlasting life. In John 5:17 Jesus plainly said, "My Father worketh hitherto, and I work." Did He mean that God was His Father in the sense that other men might say the same thing? Certainly not! He meant that He Himself was one with God. And that is exactly what the Pharisees and all His hearers understood Him to mean, for the next verse says, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:17, 18). Every honest man who reads the statements of Jesus must know that He claimed to be "equal with God." That is what He meant when He called God His Father, and He called Himself the Only Begotten

Son of God.

In John 5:20 Jesus claimed knowledge equal with the Father. He said, "For the Father loveth the Son, and sheweth him all things that himself doeth." In verse 21, He claims power equal with the Father, saying, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." That is as strong a claim of deity as Jesus could make.

Jesus claimed honor equal with the Father. In John 5:22, 23, He says that the Father "hath committed all judgment unto the Son, That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." That is a claim of deity.

In that same chapter, verse 25, Jesus claims that He Himself is the author of life, exactly as the Father in Heaven is. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jesus had life in Himself. In the same sense that the Father has life in Himself. Jesus is the author of life, in exactly the same sense that God the Father is the author of life. Jesus does the works of God, has the power of God, has the knowledge of God, has the honor of God. So He Himself declared. This is "the religion of Jesus." This is "the message of Jesus." Those who do not believe in Christ's deity do not believe in His spirit, His message, His religion.

In John 3:35 Jesus plainly says that He is the bread come down from Heaven.

In John 6:46 Jesus plainly says that He alone of all men was of God in a peculiar sense.

In John 8:18 Jesus claimed identity with the Father. "If ye had known me, ye should have known my Father also" (John 8:18). Referring to His claim of deity as being one with the Father, God incarnate, Jesus said, to the Pharisees, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). Here is the very center and foundation of the religion of Jesus. He is God come in human form. One who does not believe that Christ is what He claimed to be, the virgin-born, only begotten Son of God, must die in his sins, a poor doomed soul! So Jesus Himself taught.

In fact Jesus Himself claimed the very name of deity. When Moses asked God what was His name, he was instructed to tell the children of Israel, "I Am hath sent me unto you" (Exodus 3:14). Referring to that name of the Father, Jesus said in John 8:58, "Verily, verily, I say unto you, before Abraham was, I am." He was the eternal Word, the Creator, the I Am of the Old Testament. Jesus could make no stronger claim to deity than that. In John 10:28 Jesus claims to give eternal life, claims that no one can ever take one of His sheep out of His hand, and then says, "My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:29, 30). The Jews understood that

(Continued on page three)

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IS JESUS GOD?

(Continued from page two)

Jesus was claiming deity for Himself, because they took up stones to stone Him, "because thou, being a man, makest thyself God" (verse 33). All who read what Jesus said, if they be open-minded, must also see that he "makest thyself God!"

Jesus claimed His deity in Matthew 19:17. When a rich young ruler called Jesus, "good Master," or "rabbi," Jesus said unto him, "Why callest thou me good? There is none good but one, that is God." Jesus did not say that He was not good. Never once in any word in any gospel did Jesus ever hint that He was a sinner. No one ever successfully accused Him of sin. No, Jesus plainly said, "Do not call me good if I am only a rabbi, a teacher. If you call me good, you must admit my deity." Christ alone, of all men who ever lived on earth, was wholly good, for He was God. Jesus said the same thing again in Mark 10:18, "Why callest thou me good? There is none good but one, that is, God." Jesus was not willing to be called simply a rabbi, a teacher; that is, a professor or master. He insisted that those who admitted His goodness must admit His deity. And that is sensible. All honest men, sensible men, must take their choice. Either Jesus was not good or He was God. If He was not what He claimed to be, God in human form, then He was an imposter, a liar, a deceiver.

The testimony of Mark and John joins with that of Matthew and Luke in proclaiming the virgin birth and deity of Christ.

Jesus claimed that He always submitted Himself to the Father, that He had emptied Himself of heavenly glory as Creator to appear in the form of man. But always when He claimed to be the Son of God He meant in a peculiar sense such as no other being could ever claim. He claimed to be one with the Father, to have all the power of God, all the wisdom of God, all the personality of God, so that anyone who knew Him would know God. Whatever Jesus said, God said it. Whatever Jesus did, God did it. Whatever Jesus was, God was. So Jesus Himself claimed from the beginning to the end of His ministry.

4. Paul Believed In The Daily And Virgin Birth Of Christ

You say, "As to the 'virgin birth'; is it not strange, if belief in it is so necessary for the soul's salvation, as you, I take it, maintain, that Jesus Himself never mentioned it, nor do either Paul or the writer of the gospel of John." I have already shown clearly that the gospel of John repeatedly refers to Christ as "the only begotten of the father," or "the only begotten Son," and that Jesus Himself insisted that He was deity, that He was begotten of God in a physical sense, as no other man in the world was ever begotten. You say, "Is it not strange" — no, what the rest of the Bible says about the deity of Christ and His virgin birth is not at all strange. To me it is only passing strange that anybody who claims to be intelligent and who claims to want to teach what Jesus taught and to have His message, His spirit, His religion, should try to deny the deity that is everywhere in the Bible implied and is frequently stated. But let us see what Paul really taught concerning Christ's deity. A few references will be conclusive.

First, Paul claimed that Jesus was risen boldly from the dead, that he himself had seen Him and talked with Him, at his conversion on the road to Damascus, Paul described that meeting in Acts 22:6-10. Again in I Corinthians 15:3, 4, Paul says that Christ died for our sins as God's atoning sacrifice and lamb, that He rose from the dead the third day. And then in verse 8, he clearly says that he himself saw the resurrected Christ.

That shows that Paul regarded Jesus exactly as all Bible believers regard Him, as very God, the virgin-born Son of God, miraculously conceived and miraculously raised from the dead. I can see that the personal bodily resurrection of Christ, as foretold in the Scriptures, following His atoning death, involve Christ's deity and the virgin birth taught in the Scriptures. If Paul could not see that he was not very bright! If you, dear brother, had the viewpoint of Paul, you would never again doubt the very deity of Christ nor question His virgin birth.

Second, Paul believed that Christ was literally "the image of the invisible God," as Colossians 1:15 declares. The same thing is plainly stated in II Corinthians 4:4. And Paul says exactly what the gospel of John says, that Christ was really the pre-existent Creator of all things. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Colossians 1:16, 17). That statement of Paul, by divine inspiration, is as strong for the deity of Christ as any ever made in the Bible or outside of it. And the claim that Paul, who believed that about Jesus, doubted His virgin birth, is either infamous and insincere, or the thoughtless statement of a man who never investigated what Paul said about Christ.

And remember that Paul believed all the Old Testament Scriptures and all the New Testament Scriptures. He said, "All Scripture is given by inspiration of God" etc. (II Timothy 3:16). Paul really had "the religion of Jesus." He really believed and preached "the message of Jesus." And since Paul believed the Scriptures, as Jesus did, there was no trouble for him to believe the virgin birth so clearly foretold in Isaiah 7:14, and in the incarnation of deity explicitly declared in Isaiah 9:6. Paul believed exactly what his friend and companion for years, Luke, the beloved physician, believed. Paul and Luke never differed a particle on the virgin birth of Christ.

5. The Bible foretells the rise of wicked men who would deny the deity of Christ, pervert the Scriptures, and do it for evil motives.

Here are some Scriptures that every modernist, every man who denies the deity, the virgin birth, the substitutionary and atoning death of Christ, should take to heart. The coming of this wicked unbelief is foretold in the Bible. We are clearly told that it is of Satan. We are told that those who deny the Bible doctrine of Christ are insincere, that they have evil motives, that they use feigned and deceitful words, and that they do it to make merchandise of men. Consider the following Scriptures:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 3, 4).

I Timothy 4:1, 2 says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron."

II Peter 2:2, 3, says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

You see that it was clearly foretold that false teachers should

'I've Just Seen Hell' Says Man; Is Converted

(Continued from page one)

light among the fellows I come in contact with."

Pvt. M. O., San Diego 41, Calif. He, too, read the booklet, *What Must I Do To Be Saved* and signed the decision blank at the back, saying that he was now trusting Christ as his Saviour.

An Air Cadet of the Royal Canadian Air Force Writes —

"Dear Sir:

"I am very happy to let you know that at last I have become a pure Christian. I will endeavor to do my part in this world and I will put God before all other earthly creatures."

L. A. C., D. A. M., St. Thomas, Ont., Can. He also read the booklet, *What Must I Do To Be Saved*.

Word From An Evangelist

"Dear Dr. Rice:

"Do you have any more of your little booklets, *What Must I Do To Be Saved*? They have proven a real blessing in our work, and we have had a number of conversions just by the reading of this little book. We would be glad for you to send us some, and thank you kindly."

Evangelist J. Harold Smith Knoxville 1, Tennessee

"It Was The Saving of My Soul"

A sailor who trusted Christ some

"privily . . . bring in damnable heresies, even denying the Lord that bought them," that these modernists "Through covetousness shall they with feigned words make merchandise of you." And we are clearly told that terrible judgments will come on such unbelievers in the Lord Jesus.

II John 7 says, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Remember that the word *Christ* refers always to the Old Testament Messiah, the one so long foretold in prophecy, Immanuel, the mighty God, the one born of a virgin, the Lamb of God. One who does not believe that the pre-existent Christ, one with the Father, has come in the flesh, is a deceiver and antichrist, the Scripture says.

Bible-believing Christians, Christians who have the message and the spirit and the religion of Jesus Christ, — what shall they do about such modernism? The same second epistle of John tells us, in verses 9 to 11, what we are to do: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds!"

One who is wrong in the Bible doctrine of Christ, including His deity, His virgin birth, His miracles, His bodily resurrection, His atoning blood, — such a one "hath not God." He is not saved, is not a Christian, is not going to Heaven. And Christian people are not to receive such a modernist into their house, and are not to bid him God speed, lest they be partakers of his evil deeds!

Oh, beware of the deadly sin of modernism!

Again, friends, I ask you to forgive my delay. I wanted to give a carefully prepared and adequate answer to your questions. If they were sincere questions, as I trust they were, then you will take to heart this Bible answer, and will set out to really follow the faith of Jesus, and to have the religion of Jesus and promote His message. That will involve the acceptance of the Bible as the infallible Word of God, the acceptance of Christ as God's own Son in a peculiar way as declared in the Bible, which involves His virgin birth, His pre-existence as God as the very Creator, and involves His atoning death as God's sacrifice for sin, and the only Saviour. May God open your heart and your mind to see the light, and may you have courage and integrity enough to leave your sins, your pride and prejudices, and to come to Jesus who Himself is the light, and the only way to God and the only way to Heaven!

With earnest love and prayers, yours, John R. Rice

time ago after reading the booklet, *What Must I Do To Be Saved*, just now writes us of his conversion. He writes, "Dear Brother Rice:

"I received a pamphlet from my dear grandmother and in it was the saving of my soul. I accepted the Lord as my personal Saviour while a civilian, just before I joined the Navy and I have been living close to the Lord ever since. I have a wonderful family in Chicago, but my mother was taken to the glorious gate of the Lord. If it hadn't been for her, our family would not have been saved. If you would like to write to my folks, tell them I am really living the life of a good Christian sailor . . ."

G. R. P., H. A. 2/C Corpus Christi, Texas

"Dear Brother Rice,

"Last August I suffered a heart attack. I was unsaved at the time. The dear Lord saw fit to spare me, and let me see my lost condition. I have accepted Him as my personal Saviour and have confessed Him publicly. I thank Him with all my heart that He gave me another chance. I had been given many, but just went on my way and seemed to have no time for Him. Oh, what a change now!

"By His grace I will live for Him always. I expect to be baptized and join with His people. God's ways are the best ways."

"During the time I was confined in bed my sister sent me one of the little booklets *What Must I Do To Be Saved*. I think it is the most wonderful message that a sinner could receive. It covers the plan of salvation fully and makes it so plain and simple that even I can understand it. I would like to have about 300 if you could spare them. I am unable to do much manual labor now, but feel I could help others to find our Saviour by handing out the simple plan of salvation. I want to do what I can to help others for Christ. I am enclosing \$10.00 to help in the printing and if you have other Christian literature I would be pleased to have a sample. I thank you. "Sincerely yours in Him,"

H. T. Detroit 3, Michigan

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Pfc. E. R. Belknap, San Francisco

If you can prayerfully use some of these booklets, giving them only to those who promise to read them, write us and tell us how you plan to distribute them.

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"LOVE, JOY, AND PEACE"

(Continued from page one)

came to put away sin by the sacrifice of Himself." For this purpose we are told the Son of God was manifest. The first public designation of Jesus Christ is made by John the Baptist, and you get it in John 1:29: The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which beareth away the sin of the world." Primarily and essentially He came to be the Saviour of man, saving sinners.

But there are several other reasons given in the gospel for Christ's appearing here among us, and in going over them my heart has been made very glad. For example, in talking with Nicodemus, you remember, He said among other things that God had not sent Him into the world to condemn the world, but, He said, 'come to save you.' You know, it is a remarkable thing if you go over those passages of Scripture where you have Him dealing with different individuals, you do not find Him condemning them. He did not come to condemn them, He came to a world that was condemned already. The trial was all over, the verdict was rendered, and the sentence was passed—death upon all men! He said, 'I am not come to condemn the world, I have come to save it.'

Then in the twelfth chapter of John on another occasion He said, 'I did not come to judge the world, I have come to save it.'

On another occasion He said, 'I come that you might have life and that you might have it more abundantly.' Not only abundant life when you cross the river and live with Him in Heaven, but abundant life in Chicago, right down here while you are on your way to Heaven. And again He said, 'I have not come to destroy men's lives, I have come to save them. Not simply to save their souls, I have come to save their lives, come to save your home, save your body, save your mind.' God bless you that is the kind of Saviour men and women are needing today. I said to a congregation a few weeks ago in Toronto, 'We not only need a Saviour from Hell, we need One to save us from the asylum sometimes.' He is just that kind of a Saviour. 'I have not come to destroy your life, I have come to save it.'

Then you remember on another occasion He stood up in the little synagogue in the village where He had been brought up. I guess His mother was in that audience. Maybe that was the first message she ever heard Him give. He said, as He stood up before the people there, 'The Spirit of the Lord is upon me, for He hath anointed me to preach the gospel to the poor, he hath sent me to bind up the broken hearts, he hath sent me to proclaim liberty to the captives, to open prison doors, and let the prisoners free, to open the eyes of the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord; or to declare a dispensation of grace (Luke 4:18-19).'

Oh, brother, sister, you can take all those statements of purpose that He made, and there are others as well as these I have quoted, and I declare you will not be able to find in any of them the barest suggestion that He came in any way to kill our joys or take anything out of life that was worthwhile. He did not come as a joy-killer, He came as a joy-bringer. The first miracle He ever performed was in the home of a poor man. He performed that miracle to solve a home problem. That was worthwhile, for the Saviour is concerned about home problems. And His first miracle was at a wedding, a new home was being founded, and they had a need. Jesus Christ performed a miracle to meet that need.

Under the law the first miracle (maybe you might call it the first miracle performed), was turning water into blood. But in introducing the first miracle of grace, the first miracle was turning water into wine. I want you to see that He came to contribute to our joys and not to pale them. Is not that worth thinking about?

You remember on one occasion, you get the story in the eighth chapter of Acts, a man seeking after God came all the way from central Africa to Jerusalem that the desire of his heart might be satisfied. He was fortunate, however, to obtain copies of Isaiah's prophecy, and as he was being car-

ried back across the desert by his servant (for he was a man of great worth) he was reading from that manuscript, the prophecy of Isaiah. Would you believe it, he was reading the fifty-third chapter. God had sent one of His messengers to be there at that very time, and he heard him reading, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." The preacher stepped nearer and said,

"Do you understand what you are reading?"

"No, how could I when I have no man to teach me?"

Then he invited the preacher to sit down by his side and Philip began at the same Scripture and preached to him Jesus. We presume that he told about Christ's death on the cross and a great many other things about Christ and how when men believed on Jesus Christ as Saviour they confessed Him in the ordinance of baptism. And the seeker said to the preacher, "See, here is water, what doth hinder me to be baptized?"

Philip said, "If thou believest with all thine heart, thou mayest." (You see this is believer's baptism he is talking about, if thou believest, thou mayest.)

He said, "I believe that Jesus Christ is the Son of God."

And Philip stopped the chariot, and the man was taken with him down into the water, and he was baptized. What is the last word about him? "And he went on his way rejoicing." That is how men go on their way when they accept the message of God.

You get another case in the sixteenth chapter, more striking than the other. In that jail at Philippi at midnight, you remember, there was a great earthquake and the doors were opened and everybody was free. The jailor, looking on in a spirit of panic, drew his sword and would have committed suicide, but the two men whom he had beaten so cruelly an hour ago were standing there in the midst and cried, 'Do thyself no harm: for we are here. We are not going to try to escape.' The jailor became so convicted that he ran and fell down at the feet of the preacher and his question was what? "What must I do to be saved?" And you know there is only one answer to that question when it is asked like that. There is just one answer. There is no other. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailor rejoiced, believing in God with all his house. Do you not see it, friend, it is the immediate result of believing on the Lord and Saviour Jesus Christ.

The first song I learned to sing, and I would not wonder if it were the first song that Harry Ironside learned to sing, and I would not wonder if it were not the first song Gypsy Smith was taught to sing, we were all saved in the Salvation Army, and the first song they teach them to sing, at least the first they taught me to sing, was:

"At the cross, at the cross where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day."

God bless your souls that was true sixty years ago; it is true now. I am a happy old man, and is that now worth something?

Back in Canada one day a little while before I came to you in Chicago, a woman was in a department store purchasing something, and she started to tell about some great trouble she had. The girl said, "This is our Bible class night up at the Tabernacle of the People's Church. You had better come up and hear Mr. Philpott. He will do you good."

"Oh," she said, "I don't want to go and listen to that old goose."

"Why do you call him an old goose?"

"They tell me he believes all the Bible, and no sane man would believe all the Bible."

A few days later the girl told me the story and I took it as a compliment. That is wonderful! For about thirty-five years I have been trying to establish that record, and I am glad for people to believe that. I would like the whole world to know that I do not doubt this

blessed Book. I believe in its inspiration and authority. I said to the girl, 'I will tell you what I want you to do. When you see that old girl again, tell her that you told me and tell her that I am a happy old goose.'

That is the kind of thing that with confidence you can recommend to other men, the joy of the Lord which is our strength.

I would like to say this other word about that before passing on. This joy may be lost, and I am afraid a great many believers up and down the country have lost this joy. If you lose this joy, you lose your testimony. Make no mistake about that. You remember when David lost it and when he came back with a broken, contrite heart, he not only cried for forgiveness and cleansing from sin, but he said, 'Oh, God, give me back the joy of Thy salvation.' (Ps. 57:12). It had gone out of his life. 'Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.' When you have the joy of the Lord in your soul, you have a testimony. Oh, if there is one joyless Christian, if a backslider is here in this audience tonight, brother, I think I am more concerned about you than anyone else; and I think maybe Jesus is more concerned about you. At any rate, you remember that the great parable about the lost sheep, the ninety-nine were saved, and He left them in the fold and went out seeking the one that had strayed. He is seeking those who are here tonight, and if we could only find you through this message or some song, I am sure there would be joy in Heaven over the one who had gone astray and lost the joy of the Lord.

FULLNESS OF PEACE

But it is not only fullness of joy, it is the fullness of peace. You see, joy is the active side of the Christian experience. Peace is the passive side. This Book teaches that that natural man is estranged from God, his heart is enmity against God, it is not subject to the law of God, said Paul, neither indeed can it be (Rom. 8:7). You know that is true. I can remember that if I had seen a man with a Bible coming anywhere near me when I was a sinner, I would have been afraid of him. I find it so often now. Just the other day I was riding on a train coming over to Grand Rapids, and I sat beside a big man. We got to talking about the war and about different things and about politics. By and by I opened my grip to get something; my Bible was lying there on the top of the things in the case, and you know that fellow saw that Bible and he looked at it. I felt right away that there was a draught on me as if somebody had opened the window and let in the cold air. And almost immediately he got up and said he was going into the smoker. I never saw that boy come back again. His grip was there when I got off, but he was afraid of catching some disease. That is how the natural man dreads a spiritual man. He cannot receive him. But when you accept Jesus as your Saviour, all that is changed and all that enmity is removed from your heart and in its place comes the peace of reconciliation. Being saved by Him, we have peace with God through our Lord Jesus Christ. Is that not a wonderful thing?

Just about five weeks ago I spent two weeks in the place where I was brought up as a boy. I had not been there for over fifty years. All the churches in the town got together and asked me to come back for a meeting. Such a multitude of reflections came to me. I passed the house where my little widowed mother used to live, and I looked up in the window of the room that I used to occupy. I thought of that night that I received Christ as my Saviour and went upstairs to bed and got ready for my rest, and then I knelt to pray. I never recalled having done that before. I was rather pleased with myself, and the first words I uttered thrilled me through and through. I said, "My dear heavenly Father." Something wonderful had happened that I dared to call God my dear heavenly Father. Yes sir, I believe in being born again. When we receive Jesus as our Saviour, He sends forth the Spirit of His Son into our hearts crying, "Abba, Father." The moment I got that vision of Christ that night sixty years ago, I called Him my dear heavenly Father. And all these years I have been addressing Him that way. I was no longer afraid

of Him, I was at peace with Him.

But that is not all. Not only do we have peace with God, but we are at peace with ourselves. He does not leave us with any accusing sin festering in our consciences. No, sir! He not only forgives, but bless God, He cleanses, He removes our sins as far from us as East is from the West.

When I was pastor of this Moody Church, I had a big meeting in Washington State. Every church in the community backed that meeting and closed up and attended twice a day. There were sixty-five hundred people. Mr. McKee was with me. He had 1,250 voices in one of the greatest choirs I ever heard sing. While we were there in those meetings a boy was found dead on the highway. A young man had been murdered. Nobody knew who the young man was, and for a long while he was unidentified. Then one request came from some friends in New York City concerning a young man who had motored from New York to Chicago and from there was going up to Minneapolis and then on to San Francisco. But he had not reported from San Francisco, and they thought he might be the young man. They traced the car to where it had been sold. They even found where the traveler's checks the young man had had been negotiated. But they never found any clue. For over three years it was like that. It looked as if it were a perfect crime. Then something happened. One night down in Missouri a man was returning from his work, carrying a lunchbox in his hand. He had been married about a year. His young wife was waiting with a baby in her arms and saw him coming across to the house. As he stepped near the door, a man stepped out from the shadows, laid his hand on his shoulder and said, "You are under arrest. Arrested for murder in Washington state."

The man's lunchbox dropped from his hand and he said, "My God! I am glad it is all over. I have been living in Hell for three years!" He told how that young man had picked him up as a hitchhiker, and he had traveled two days with him. Then he told how the horrible desire came to him to have that car and get those checks and how on a lonely spot of the road he had killed him. For hours he drove along the highway looking for a convenient place to hide that body. "Every time I turned to look at the corpse those eyes were staring at me, and for three years night and day I have been looking into those dead eyes." That is the horror of a uncleansed conscience.

God bless your soul, if you could take a sinner to Heaven without his being regenerated, without his being saved, Heaven would be Hell. God cleanses the conscience from dead works to serve the true and the living God.

I know some of you may be thinking I am making a big noise, but I never get over the thrill of these great truths I am talking to you about. Is it not a wonderful thing that God found a way whereby He can forgive a man and also cleanse him?

FULLNESS OF HOPE

It is also a fullness of hope. Fullness of joy, fullness of peace, and abounding hope. I want you to notice something about these great things, they are all graces. The joy is a gift of God, the peace is a gift of God, and the hope comes from God. He is the author of this hope. He is the God of hope, our God is, and Jesus Christ is the very foundation of it.

What do we sing sometimes? I wonder if we really believe it? "My hope is built on nothing less Than Jesus' blood and righteousness."

He is the foundation. Bless your heart, He inspires the hope. "Christ in us the hope of glory." And it is going to be fully realized one of these days when He came through the skies. That is the blessed hope of our great God and Saviour, Jesus Christ. It is a wonderful thing to be a Christian!

You see, the hope of the world depends upon conditions, on the war ending, and better times in a post-war world. A newspaper man asked me what I thought about the post-war world that was coming. I said it will not be any better in the post-war world than in the pre-war world unless we take a different attitude toward Jesus Christ.

When you read your Bible, and read that word hope, I want you

to see that there is a difference between the meaning of this word hope in the Bible and the modern use of it. The world's idea of hope is hopefulness. But our hope is built on nothing less than Jesus' blood and righteousness. It is the gift of God. Do you not see it? And we can have this joy in spite of conditions. We can have this peace in spite of turmoil and trouble all taking place in the world. Jesus Christ said in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Then in chapter 16, He said, "These things have I spoken unto you—" and what things was He talking about? Those things in John, chapters 14, 15 and 16. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Think of that, with the cross just out there waiting for Him an hour or two away, and they will be leading Him to Calvary. But be of good cheer; I have overcome the world.

I long for what the world is calling peace. I have sons and grandsons there. We went through the Hell of war twenty-five years ago, and I have a cripple living before me every day as a result of that one. But the world is not going to experience any great peace until He comes Whose right it is to reign. Do not fool yourself, when He comes, you are not going to be under any democracy, you will be under a righteous Ruler Who will reign from the seas unto the ends of the world. Somebody said, "I don't like that." You don't have to, but I do.

This is my prayer: "May the God of hope—" Say, this is His title, the God of hope. There are three titles in this chapter: the God of patience, the God of consolation, and the God of hope. May "the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Now just this word and I am through. We have gone through a very sad year, I guess maybe one of the worst of all the world's history when you think of the millions of people who have been killed and of all the millions of people who have been made homeless, when you think of the terrible suffering of the women and children. We hardly like to think about it or listen to it any more on the radio or read about it in the press. We have been the safest of all of them here in America and in Canada, and as Paul said, the goodness of God should lead us to repentance. If you are here unsaved, I beseech you to begin this new year with Jesus Christ as your Saviour, with Jesus Christ as your counselor, as your guide. And we need a leader as well as a Saviour. Take Him into your heart. That will mean that you will have peace, and that will mean that you will make some contributions to the peace of the world. I believe in the sixty years I have been preaching I have added something to the peace of the world.

Take Jesus into your heart. If there is one here who has lost the joy of the Lord and lost your testimony, if you have gone back, if you are following afar off, oh, tonight let me beseech you to come close to Christ again in consecration of life and let us march forward this year as an army with banners in the face of the world that needs our testimony.

I said to Brother Ironside yesterday after the prayer we had in the morning, "Wouldn't it be wonderful if here at this center, the Moody Church, God would let a great revival start again that would break out and sweep over the entire country?" That is one thing I want to see before I die. I am longing for it and praying for it.

May God bless you, I am going to ask you to bow your heads in a word of prayer with me. But before I pray, I would like to ask you if there is somebody in my audience who has a heart's desire to know Christ as your personal Saviour and Lord, would you raise your hand? Would you let us know by the uplifted hand that you have that desire in your heart and that you would like for God's people to be in prayer for you.

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